part, the planters receive 60 per cent of the sugar obtained from the cane while the mills retain the remainder. In 1952 there were twelve sugar cane mills operating in Negros with only one in Negros Oriental (Bais). 249 257

At Victorias the workers are provided with squat cement houses with running water and electricity. Victorias is a small city with a church (one of the most dramatically modern structures in the Philippines), stores, hospital, recreational facilities, and schools. The general standard of living of the mill workers is much higher than that of the average farmer of Caticugan. Mr. Frederico Ossorio, General Manager of the Victorias Milling Company, has initiated a cooperative vocational school, and other programs to encourage community development and leadership among the workers. 257 361 [511] [874]

Negros' major sugar region begins in the south with Ilog and continues northward and eastward along the littoral. (See Plate XVI.) This region has been divided into the northern and western subregions. On Negros' eastern coast there are two small sugar cane districts, San Carlos and Bais. The sugar cane regions and the plains of Negros coincide closely. (See Plates V and XVI.)[1] 311 249

Wernstedt reports: "The western sugar subregion is the most important sugar-producing region on Negros Island, and the most important single sugar-producing

1 [See pp. 38+105, cat. 311+249--Analyst]

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Much has been written of the average Filipino's dislike of vegetables. Hayden states:

> A number of attempts have been made to promote vegetable gardening in the barrios. The habits of a people as to what they shall grow and what they shall eat are slow to change...[72]

In Caticugan, however, the majority of the barriofolk apparently like vegetables--making allowances for individual differences. There are a host of reasons why more vegetables are not raised and eaten by rural Filipinos; the myriad pests, lack of and excess of water, and difficulties in obtaining seed. One can become unpopular in a community where goats, pigs and chickens are rarely penned by constantly complaining to the authorities of a neighbor's marauding animals! As a result many Filipinos who might raise more vegetables become discouraged and value harmonious relationships in the community above a thriving home garden.

If the women often sell more vegetables in the marketplace than their families eat this is not because they dislike vegetables. Tomatoes that bring fifty cents in the Siaton marketplace would not feed as many persons as the cornmeal or fish this money buys. It is not that the people scorn vegetables so much as it is the necessity of selling them in order to buy needed staples. Vegetables may assume a larger role in the average rural Filipino's

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[72] Hayden, op. cit., p. 660.

diet when there is no need to barter or sell them for more filling dietary necessities and when cultural factors favor vegetable production.

Though women predominate in gardening activities in Caticugan the poblacion school teaches only the boys to grow vegetables. It was an early American idea to add gardening activities to the elementary curriculum; the officials concerned did not realize that in the barrios gardening is mainly a female activity. This is probably because women, not men, are the vendors of vegetables. In fact, a man who would sell vegetables in Caticugan would be a deviant in the eyes of most of the barriofolk. One man who vended vegetables was known to all as a bayute, a name for very feminine-acting men. In southern Negros the school boys are being trained to do a girl's work in the barrios.

Kalamongay

The most commonly grown vegetable in Caticugan is kalamongay (Tag. Malunggay: Moringa oleifera Linn.), a small tree-like plant that produces leafy branches. The branches are cut and stripped; the small tender leaves are cooked as greens. Kalamongay often grows so tall that small children can climb it or the top branches are cut with a small knife tied to a bamboo. When the rains come kalamongay is cut back and new cuttings planted. Sometimes ashes are spread around the base of the newly-planted

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By putting the field under arendo the owner is able to forestall its sale.

Sometimes land slowly passes out of the hands of barriofolk who need money, often due to emergencies. One man who mortgaged his field was unable to repay the principal so he put the field under arendo to his creditor, receiving no share of the harvest. When the arendo period was over, he needed more money. He put a second mortgage on the field to the original creditor and finally sold him the land. Generally speaking, arendo did not appear to be widespread in Caticugan. However, this is not the easiest type of information to collect.

Some barriofolk loan small sums of money under a verbal agreement; the interest rate usually is 10 per cent. There are also loans in kind, repaid in kind. One woman in Naga frequently loaned money and received the assistance of the barrio school-teacher in drawing up the receipt since she was illiterate. The two persons most active in loaning money in Naga were women.

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Credit sources in Caticugan were meager and the barriofolk usually lacked the security for loans that would enable them to receive assistance without resorting to usurious sources. Most barriofolk were badly in need of sources of credit for subsistence loans and production requirements (fertilizer, seed, etc.), and the benefits of cooperatives. If such sources of credit had been available, they might have reached a higher standard of living.

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CHAPTER VI

HUNTING AND FOOD GATHERING

INTRODUCTION

This chapter describes the hunting and food gathering activities in Caticugan.[1] The largest and most frequently hunted animal is the wild pig. Plants gathered are edible wild tubers, mushrooms, a few vegetables and various fruits. Some people trap pigeons, quail, doves and other wild birds. In emergencies the pith of several varieties of palms is processed into an edible flour.

Since most of the barriofolk exist at a dietary level which seems barely adequate, the food obtained by hunting and gathering, though usually small in amount, is relatively important. Between the harvests of the wet and dry season corn--the "starvation months"--most barriofolk spend more time gathering wild plants than in any other season. When the first corn harvest begins, the gathering activities decrease. The wild plants and tubers

[1] Gathering of aquatic snails and molluskś is included in Chapter VII, SECURING AQUATIC PRODUCTS.

(kinoray), cooked in green bamboo tubes, or prepared in the sinakol manner (steam cooked), often mixed with tiktik or binlod (finely ground cornmeal). Sometimes the people from the northern barrios in the Siaton River valley come to Caticugan to barter this type of flour for corn and rice. This was not done, to my knowledge, during this field research.

Hunting and food gathering activities are related to the inadequate food supply of the barriofolk. The wild pig is not a serious agricultural problem in Caticugan and the meat is admittedly inferior to that of the domesticated pig. Most wild plants are considered as "emergency foods" to be gathered and eaten only when staples are low; i.e., when the corn and rice from the last harvest are low and new crops are not ready to harvest. For barriofolk during this period the foods collected may be important; however, this is true only of a minority in Caticugan unless there is a poor harvest or crop failure.

If the cultivated food supply were adequate all year long, hunting and, particularly, food gathering, probably would cease. Young men might continue to hunt wild pigs for sport and some wild foods would, most likely, be gathered (the "delicacies" such as mushrooms, lumboy, etc.). The role hunting and food gathering play in the daily life of the barriofolk of Caticugan today is a reflection of seasonal inadequacy of food supply and low living standards.

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in handicrafts, an attitude usually transmitted by craftsmen to their children, have largely disappeared. Often inferior articles made in the United States are preferred to Philippine-made articles, even when the latter are of better materials and more careful workmanship. The most promising long-range program needed to raise barrio living standards is to increase the productivity of their major activity--more and better farmed land with more abundant harvests.